

Christian Reflector.

REV. H. A. GRAVES, EDITOR.
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The Christian Reflector.

Burning of the Bibles defended.

Gross attack upon the Protestant Bible, by a Roman Catholic Priest.

No event has occurred in the history of Romanism in this country, which has opened the eyes and excited the just indignation of all the friends of the truth and of religious liberty, like the recent bonfire of Bibles in Champlain, N. Y. So glaring an exhibition of Papal hostility to the pure word of God, and such a reckless indifference to the feelings of others, could not but call forth expressions of surprise and grief. The news flew with rail-road rapidity through all parts of the country, and the emissaries of the Pope saw that they were thrown upon their defense. At first they denied the report; but the citizens of the place where the deed was done called a mass meeting, and appointed a committee of their first men to prepare a declaration of the facts and subscribe it with their own names. This settled that matter, and priests and bishops were obliged to speak again. The Rev. Mr. Corry, a Romish priest in Providence, R. I., published an article in the Providence Journal, in which he distinctly stated the position assumed by Romanists with reference to the word of God. Such a remarkable communication in a widely circulated paper of New England, supported by citizens who are not Papists, deserved an immediate and emphatic rejoinder; and we are happy to receive and publish a "Defence of the Protestant Bible," by the Rev. John Dowling, which answers not only for this, but for all similar occasions. Doubtless attacks on that blessed book, whose influence alone can preserve us from tyranny, civil and ecclesiastical, will hereafter be more frequent and bold; and all true Protestants should understand "the reason of the hope that is in them"—the evidences of their faith in that volume which is instrumentally renovating and saving the world.

It is necessary that we first give our readers the following extracts from "Father Corry's letter."

Mr. Eboron—I perceive in your paper of last Friday, a long article signed C., on the burning of the Bible by the Catholics. In the first place, I deny the assertion that they did burn it, and secondly, admitting, for argument's sake, that they did burn what he calls the Bible, what of it? He should know, that the Catholicks never admitted the Protestant version or translation of the Bible to be correct. And had he read the public prints, he never would make so mournful a cry about the destruction of a book so full of misrepresentations and errors, as the Protestant version or translation of the Bible is."

To prove this charge, Mr. C. proceeds to quote from an old number of a paper called the Fall River Monitor, an article as follows:

"**FALSIFICATION OF THE SCRIPTURES.**—A reverend gentleman in England, named Curtis, has recently made some appalling disclosures, in relation to the carelessness and iniquitous manner in which the University editions of the Holy Bible, published by the king's printer, are put forth to the world. Mr. Curtis has exposed some enormous errors and variations from the original text, as given in King James's time. Six hundred mistakes have been found in one book, and eight hundred in another, many of them most impudent, and all of them incurable," &c., &c.

After this quotation, Mr. C. proceeds to express himself in the following disgraceful language.

"If then, such a version of the Bible should not be tolerated, the question then is, which is the best and most respectful manner to make away with it, an account of the word of God is mixed up and corrupted by the machinations of evil-designing men? As far as myself, I would not hesitate to say, that the most respectful would be to burn it, rather than give it to those who are to receive their wages in, or consign it to more insatiable purposes! (!) and I hardly think, that there is a man of common sense, be he Catholic or Protestant, that would not say the same."

After considerable more abuse of the Protestant Bible, in a similar strain, Mr. C. proceeds to recommend the Bible Societies to publish the Doway Bible, and adds, "I am certain they will get every Catholic priest in America to help them in the distribution of it." Mr. C. closes his letter by roundly denying the persecutions, which, he says, have been "so often and falsely attributed to the Catholic religion." "Long since," he adds, "all those charges have been proved to be false." He then pronounces a eulogium upon Popery, or *Catholicity* (as he calls it) asserting that it is "unchangeable," &c., &c.

It is on the basis of these extracts that Mr. Dowling enters on his

Defense of the Protestant Bible.

Mr. Eboron.—In your paper of the 9th inst., I read, with much astonishment, a gross attack by the Reverend Mr. Corry, a Roman priest of this city, upon that version of the English Bible in common use among Protestants. I have been looking with some anxiety over your columns every day since that time, for the appearance of a vindication of our excellent version of the Scriptures, and a demonstration of its immense superiority over the Doway or Popish Bible, which is so strongly recommended to the protraction of Protestants, in the article referred to. I regret that such a vindication from some of the learned professors of our University, or from some other able pen than my own, has not hitherto appeared. As such, however, is the fact, I am constrained by an imperative sense of duty to attempt, to the best of my ability, to

obviate the mischief produced, or intended, by this Jesuitical attempt to destroy the confidence of the common people in their Bibles. As this attack is one which requires fact and argument, and not mere assertion to repeat it, I shall have to claim the indulgence of your readers for a second article, about equal in length to this. The article referred to, was written in reference to the bonfire of Bibles made by the Papists of Champlain, (N. Y.) a few weeks since, and which had excited so general a feeling of indignation throughout the country. "In the first place," says Mr. C., "I deny the assertion that they did burn it; and, secondly, admitting, for argument's sake, that they did burn what he (a former correspondent of the Journal) calls the Bible, what of it?"

He then proceeds to justify the act, if it had occurred, by an attempt to show that the Protestant version of the Bible is "full of misrepresentation and errors"—"corrupted by the machinations of evil-designing men," &c., and that the Doway Bible is alone worthy of confidence and distribution. To meet these allegations, I shall proceed to state a few facts in relation to both these versions, and then leave the reader to judge for himself. I trust I shall be able to prove, that the latter assertions are as false as the denial of the burning of the Bibles was proved to be, by the certificate from Champlain, published in the same paper with Mr. C.'s letter.

I let me inquire what are the claims of the Doway or Popish Bible, which Mr. C. invites the Bible Societies to purchase and circulate, in place of the commonly received version.

Perhaps it is hardly necessary to inform the reader, that the Old Testament was originally written in Hebrew, and the New Testament in Greek, and that a translation immediately out of those languages is *ceteris paribus*, more likely to be accurate, than a *translation of a translation*. Now, let it be observed, the Protestant version was translated by a company of forty-seven of the most learned men of the most learned age, immediately out of the inspired Hebrew and Greek originals, into English. The Doway version consists of a New Testament, printed at Rheims, under the title of the Rhenish Testament, in 1529, and an Old Testament printed at Doway in 1609, both translated, not from the inspired original, but as it is printed in the title page, out of the "authentical Latin," a mere translation of a translation. The translation used as an original on this occasion, was the Latin Vulgate, which had been made the sole standard of authority by a decree of the council of Trent in 1546. "Whoever," says that decree, "shall not receive as sacred and canonical, all these, and every part of them, and as they are contained in the Old Vulgate Latin edition, LET HIM BE ACCURSED."

As the Vulgate was thus exalted, by this Popish Council, to the place of the inspired original, it was of course necessary to prepare an authorized edition of this Latin version, as there were innumerable variations in the different editions of the Vulgate issued previous to that time. To effect this object, Pope Sixtus V commanded a new revision of the text to be made, and corrected the proofs himself of an edition which was published at Rome in 1590, and proclaimed, by his infallible Papal authority, to be the infallible standard of Scripture. It was very soon discovered, however, that this edition abounded with errors, though it had been accompanied by a bull, enjoining its universal reception, and forbidding the slightest alterations, under pain of the most dreadful anathemas. Here was an awful dilemma! either this edition must be maintained as a standard with thousands of glaring errors, or infallibility must be shown to be fallible, by the correction of these errors. To make the best of a bad thing, the edition, as far as possible, was called in, and a more correct edition issued by Pope Clement VIII, in 1592, accompanied by a similar bull. Happily the Popish doctors were unable to effect an entire destruction of the edition of Sixtus. This is now exceedingly rare, but there is a copy of it in the Bodleian library at Oxford, and another in the Royal library at Cambridge. The learned Dr. James, who was keeper of the Bodleian library, compared the editions of Sixtus and Clement, and exposed the variations between the two in a book which he called, from the opposition between them, *Bellum Papae*, i. e., the *Papal War*. Dr. Townley, in his illustrations of Biblical literature, has the following remark, in reference to this work:—"Dr. James, in his *Bellum Papae*, notices 2000 variations, some of whole sentences, and many others clearly and decidedly contradictory to each other. Yet both editions were respectively declared to be authentic, and were both respectively declared to be authoritative by the same plenitude of knowledge and power, and both guarded against the least alteration, by the same tremendous excommunication."

The learned Thomas Hartwell Horne, has transcribed from the valuable work of Dr. James, eight whole clauses omitted in the Sixtine, but inserted in the Clementine. Ten clauses or words inserted in the Sixtine, but omitted in the Clementine. Thirteen manifest contradictions of difference between the two editions.

Seven passages where differences in numbers occur.

And fifteen other remarkable differences.

Were it not for unduly extending this article, I would insert some of these specimens of the 2000 variations between these two infallible Popish editions. I shall seek a pleasure in pointing them out to any one who may feel interest enough to call at my study.

Now be it remembered, that the Doway or Popish Bible is acknowledged to be a *severe translation of the above named Latin Vulgate*, and that the various editions of this Latin version differed far more widely from one another than the different editions of the English Bible referred to in the newspaper extract quoted by Mr. Corry. I shall show in my second communication that the errors spoken of in that article are almost entirely such as do not affect the sense—such as the occasional printing of the word *the* or *and* in italics in one edition, and in Roman letters in the others, a word beginning with a capital in one

and a small letter in the other, &c. In the meantime I shall quote a few passages from the two versions, that the scholar may decide between their comparative faithfulness, and even the unlearned man of common sense may judge which of the two versions is most worthy of the confidence of the public.

Mark 9: 42, Doway: "Whosoever shall scandalize one of these little ones," &c.; 43: "If thy foot scandalize thee, chop it off!" &c. Protestant: "Whoever shall offend" &c. Luke 22: 1, Doway: "And the festival of the *Agnes* approached, which is called *Pasch*." Protestant: "Now the feast of unleavened bread drew nigh, which is called the *passover*." V. 7, Doway: "And the day of the *Agnes* came wherein it was necessary that the *Pasch* should be killed."

The above are instances of concealing the meaning, by giving a Greek word instead of an English, and justifying the remark of the learned historian Fuller, that this Popish translation was one which "needed to be translated," and that its editors "by all means labored to suppress the light of truth under one pretext or other."

I will add a few other instances of gross errors, as specimens of hundreds of similar ones which might be produced, which are such evident departures from the inspired original, that charity itself cannot but conclude that they are intentional mistranslations for the support of Popish errors. The word *metanoia*, (to repent, change one's mind,) which every Greek scholar knows refers to an operation of the mind, (*nous*) they render "do penance." Thus, Matt. 3: 2, "Do penance, for the kingdom of heaven is at hand." Luke 17: 3, "If thy brother sin against thee, rebuke him; and if he do penance, forgive him." Acts 8: 22, Peter to Simon Magus: "Do penance, therefore, from this thy wickedness." They even carry this mistranslation into the Old Testament; for instance, Job, 42: 6, "Therefore I reprove myself and do penance in dust and ashes." Ezek. 18: 21, "If the wicked do penance for all the sins which he hath committed," &c. The idea which the common people, among Papists, entertain of doing penance, is well illustrated by a reply once made by an intelligent Spaniard to Rev. Dr. Mackay, of New York. "It means," said he, "to eat no breakfast—very little dinner—not tea; not to lie in bed, but on the floor, and (suiting the action to the word) whip yourself! whip yourself!! whip yourself!!! whip yourself!!!" The next instance is an evident attempt to sanctify the worship of images, relics, &c. Hebr. 11: 21, Doway: "By faith, Jacob dying, blessed every one of the sons of Joseph, and adored the top of his rod." I will only add one more, the intention of which is too evident to be mistaken, Hebr. 13: 17, "O obey your prelates."

What strong feeling do we observe in the publican, stated in the parable by Jesus. Standing in the temple afar off from the holy place, he dared not to lift up his eyes towards heaven, but smote on his breast, and said, God be merciful to me a sinner. What a striking contrast do we see between this penitent and the Pharisee. The latter, with all the calmness and self-possession and proud philosophy of self-righteousness, thanked God he was not like this publican. Jesus, however, commends the penitent emotion of the publican, whilst he condemns the pride and vain glorying of the Pharisee.

We might proceed to give numerous instances of holy emotion from the hearts of saints, as we find them recorded in the book of God; but these may suffice to show that without it there can be no vital piety. Let the fact be ascertained, that the feeling is from a regenerate heart, and is the token of moral purity, and we will unite our thanksgiving with that of every penitent believer who rejoices in beholding the glory of God his Saviour.

LESSONS FROM THE LATE TREATY.

Mr. Editor,—Will you allow me to request the insertion in your paper of the following hints from the last *Advocate of Peace*? *IRENEUS.*

PRESENT SUBSTITUTES FOR WAR.—It has been generally supposed, that the sword is the only arbiter of national disputes; but the progress of our late difficulties with Great Britain has called into action a variety of substitutes more national and far more effective. Negotiation, arbitration, and even mediation have been successively employed; and all these are now regarded as legitimate substitutes for war, and might suffice, if used in season and aright, to supersede the custom of ever.

IMPORTANCE OF A SINCERE DESIRE FOR PEACE.—If individuals or communities wish to fight, they will be sure to find pretexts enough; but, if fully bent on peace, they can, with ease and certainty, preserve it. If there is a hearty will, it will, sooner or later, find a way for the peaceful adjustment of difficulties the most serious and alarming. When Ashburton and Webster met as the representatives of two nations sincerely desirous of peace, they succeeded very soon in settling disputes that had defied all the efforts of two generations at negotiation and reference. So easy is peace, to those who really and heartily desire it.

THE CHIEF OBSTRUCTIONS TO PEACE.—These are most frequently found in the common notions of patriotism and national honor. It was these, and these alone, that so often brought England and America to the verge of war, and postponed the final settlement of our disputes for so many years. When the war-royal about our north-eastern boundary raged through Maine; when the war-fever raged along our north-western frontier; when one nation was kindled into a blaze at the burning of the Caroline, and the other at the arrest and trial of McLeod; it was these blind, reckless, savage impulses that drove them on. It was with many in Maine and other States a matter of patriotism and national honor not to relinquish a foot of the disputed territory, not to recede an inch from the position they had taken; and had such counsels continued on both sides, or on either, would have been inevitable. Peace is almost invariably the result of mutual concession and compromise.

EFFECTIVENESS OF A POPULAR DEMAND FOR PEACE.—Rulers, both in England and America will go for peace or for war, just as the people go; and it was obviously their demand for a settlement without bloodshed, that eventually secured our present treaty. When the war-breeze blew from Maine, Webster himself made speeches in favor of war; but on learning that the people were not for war, he soon corrected his mistake, and began at their bidding to labor with known zeal and success for a peaceful adjustment of our difficulties.

INFLUENCE OF THE PEACE MOVEMENT IN SECURING THIS RESULT.—Had public opinion been what it was fifty years ago, war would have been inevitable; and this change, so obvious and striking through Christendom, has been produced mainly by the blessing of God upon efforts of the United States. Religion will never triumph in this country so long as that monstrous wrong is retained as a cherished. The religious influence of this nation upon other nations is, and will be, sadly curtailed by its slavery. In our present position as a nation, we never shall exhibit a pure and brilliant light to the view of the surrounding world. Religion must blush at our example, while infidelity and scorn, as they point the contempt-

because the heedless millions are so ignorant, or so regardless of the fact.

PREPARATIONS FOR WAR OF NO USE IN SECURING THE LATE TREATY.—The negotiators seem not once to have thought of these preparations on either side; and had there been no forts, or fleets, or armies in England or America, the result would have been the same. We doubt whether these war-preparations had the weight of a feather in the scale; and any array or threat of them would have strongly tended to defeat the treaty. It was the result, not of war measures, but of influence exerted by the friends of peace.

ENCOURAGEMENT TO EFFORTS IN THE CAUSE OF PEACE.—This treaty is a striking illustration of their importance and efficacy. All the money expended in this cause, during a quarter of a century, would not support the war-system of Christendom, even in peace, a single hour; and yet this same pitance has under God prevented many a war, and saved myriads of treasures, and thousands, perhaps millions, of lives. In no cause whatever has so much been accomplished by so small an amount of means; and adequate efforts would ensure the peace of the civilized world through all coming time.

Editorial Cleanings.

Luther's Table Talk.

The following extracts from Martin Luther's Table Talk, or Divine Discourses, a remarkably interesting book, illustrates very happily some of the prominent traits in his character.

Luther's Resolution.—"I, Martin Luther, am called out and constrained, against my will, to be a preacher. When I received that office, I vowed and swore to my dearest beloved (Jesus), that I would truly and purely teach and preach the sacred Scripture; upon teaching whereof Popedom fell in my way, intending to hinder me; therefore it is come to that pass with the Pope, as now doth appear, and it shall go still worse with him; he shall not be able to resist me. In the name of God, and of my vocation and calling, I will go upon the lion and adder, and under my feet will I tread the young lion and the dragon: and the same shall begin in my life-time, and after my death it shall be accomplished."

Luther's joyful Opposition to the Pope.—"When I," said Luther, "write against the Pope, I am not melancholy; for then I labor with the brains and understanding, then I write with joy of heart; insomuch, not long since, Doctor Reinspusch said unto me, 'I much marvel that you can be so merry: if the case were mine, it would go near to kill me.' Whereupon I answered and said, neither the Pope nor all his shaven retinue would make me sad: for I know that they are Christ's enemies; and therefore I fight against them with joyful courage."

Luther worn out.—"At Cobburgh I went about and sought me out a place for my burial: I thought to have been laid in the chancel, under the cross, but now I am of another mind. I know I have not long to live; for my head is like a knife from which the steel is wholly whetted away, and is become merely iron; the iron will cut no more; even so likewise it is with my head. Now, loving Lord God, I hope my hour is not far; God help me, and give me a happy hour, for I desire to live no longer."

Luther makes his own Epitaph.—Anno 1546, the 16th of February, Luther being at Eislen, said, "When I come again to Wittenberg, I will lie in a coffin, and give up the ghost; And so I fell out; for two days after this, he died at Eislen; and three hours before his death he called for pen, ink, and paper, and wrote these words following:

Pestis eram vivens, mortis ero mors tanpos.
Living, I was a plague to thee;
Dying, O Pope! thy death I'll be.

Great Obstacle to Missions.

The Committee, appointed by the late Convention of Methodists, held in this city, to address their slave-holding brethren, have prepared and published one of the best and most earnest appeals on slavery that has ever appeared. We extract a paragraph, which exhibits the relation of this great evil to the present efforts of the church for the extension of the Saviour's reign in this and in other lands.

Finally, we appeal to the honor and prosperity of religion. It has been shown, we trust, that Christianity is at irreconcileable variance with the system of American slavery. As sure as the Christian religion is true and heavenly, this slavery is hateful and wicked. Religion, fair daughter of heaven, has visited the world. A mighty effort is making to bring all nations, and tongues, and peoples, under her sacred and saving influence.

The Christian world is awaking to this vast enterprise. The spirit of the great Paul has seized thousands of ardent and heroic minds, who, like him, have fixed their eye on a world's salvation, and are resolved to run for that great object, till they die. All the best spirits of this world, in whatever nation or church, are reaching to compass this heavenly design. Meanwhile, opposing and deadly influences are operating against its accomplishment, and one of these influences is the slavery of these United States. Religion will never triumph in this country so long as that monstrous wrong is retained as a cherished.

The religious influence of this nation upon other nations is, and will be, sadly curtailed by its slavery. In our present position as a nation, we never shall exhibit a pure and brilliant light to the view of the surrounding world. Religion must blush at our example, while infidelity and scorn, as they point the contempt-

Some time after this, the Duke of Beaufort happened to be on a visit to the king at Windsor Castle, met with John, and inquired how he liked his situation?

"Well, your grace, I would like it unco' welly if there were a pure gospel ministry in the place; but there's naething o' the kind. O!" he added with a sigh, "if I were but settled in Lunnon, (London) to be near good Dr. Waugh."

"Well, John," observed the duke, "I'll try and see if I cannot gratify your wishes."

"It would be a great act of goodness if your grace would just try."

"I will, John," remarked the duke, as he parted with his old servant.

And he was as good as his word. In about a month afterwards he got John about a mile from the porters at the gate appointed one of the porters at the gate of Carlton Palace, then the residence of the Prince Regent. In about another month, the duke having occasion to visit the Prince, and having been let in by another porter, found John sitting in a dark, gloomy-looking room inside the gate, reading his Bible.

"Well employed, John, as usual," remarked the duke.

"Is it your grace I've the honor of speakin' to?" said John, raising his head, and looking up through his glasses.

"Ay, it's me, John. Well, you're quite satisfied now, I hope, when you have an opportunity of hearing your good Dr. Waugh every Sunday."

"Ah! that's a great privilege, your grace, if I use it well," answered John. "But," he added, "this situation is nae the thing yet, your grace."

"What's the matter now, John? I thought you would have been quite comfortable here."

"Ah! this is a sad, sad place, your grace," observed John, shaking his head and having a sigh.

"In what respect, John?"

"This way, your grace, that the prince is nae better than he should be. He sometimes gies me little rings and trinkets, as he calls them; things that I would nae give five saxpences for a cart load of, and he asks me to go and leave them in a shop in the Haymarket, and bids me say I'm from the prince, and that then they'll give me any sum of money that I ask for them. And sure enough it's given pounds this way, when the trinkets were not worth a white shilling."

"Is this all you've got to complain of, John?"

"Dear bless me, no, your grace. They keep such late hours here as to turn the night into morning; and fat's more than a' that, it was only last night that the prince came hame at three o'clock in the morning with twa uncommonly braw laddies, one on each arm, and bath with faces red a' harvie-moon."

"Well, John," said the duke, "I see you are quite out of your element here. I think we must send you back to Scotland, and see to make some provision for you there."

"Oh! will your grace be so good?" shouted John, half ecstatic at the thought of returning to his own moral and religious country. "If ye do, I'll bless your grace as lang as I'm able to speak a word or think a thought."

In a few days afterwards the duke returned and informed John that he had mentioned his case to the king, and that his Majesty had agreed to settle a pension of fifty pounds a year on him in his own country, as long as he lived.

The simple-minded, honest-hearted man, literally shed tears of joy and gratitude on hearing the intelligence. He immediately returned to his own country, where he lived happily for many years, and died in the full faith and peace of the gospel.

Dr. Waugh's speeches at meetings of religious societies were often droll, as well as ingenious; and their drollery was greatly heightened by the profusion of words pronounced in the broad Scotch, which he introduced into them. I remember hearing him, about twenty years ago, make a speech at a Bible Society Meeting held in Spa Fields Chapel, and at which Dr. Collyer presided, in which speech there was one passage which struck me as very odd. He was reproaching Christians for not making greater exertions with a view to the extension of their religion throughout the world, and then went on to say—"If Mohammed were alive and in London at this moment, I could fancy that he would waylay me some Sabbath day when going to the kirk, and gien me a slap in the face wi' his Alcoran, would say, 'Dr. Waugh, ye Christians ocht to be ashamed o' ours and your religion; for here am I, who am seven years younger than the founder o' your system, and here is my Alcoran, seven hundred years younger than your New Testament, and yet our religion has made far greater progress in the world than yours has done. Fie, fie upon you, Christians!'"

The doctor then went on to show that the reproof of Mohammed would be quite just, and to argue from the fact the necessity of Christians making much greater exertions for the spread of the gospel than they had made.

Dr. Waugh was exceedingly kind to, and was at all times accessible by young men studying for the ministry; and by them he was beloved to a degree amounting to a species of idolatry. When any one was about to be examined by ministers as to his progress in his studies at either of the Dissenting Theological Institutions in the neighborhood of the metropolis, he was delighted beyond measure when he ascertained that Dr. Waugh was to be present. And well the students might, on such occasions, wish the presence of the doctor; for he had in many instances interposed with effect on their behalf when treated with unnecessary roughness by others. No man, perhaps, was more rigid and severe, I should indeed say positively cruel, in his examination of the students of divinity, than the late Rev. Matthew Wilks. On one occasion, four or five years before Dr. Waugh's death, he had badgered and brow-beaten a young man to such a degree, that he was scarcely able to answer the plainest question. "Man," said Mr. Wilks, "you'll never be fit for the ministry. You seem to know nothing at all. Can you tell the difference between Moses and me?" "Hoot, toot, Mr. Wilks," interposed Dr. Waugh, unable any longer to remain a silent spectator of such harsh treatment, "Hoot, toot, Mr. Wilks, ye sholdna put such a question as that to the lad; but if ye like, I'll tell ye the difference between Moses and you. Moses was the meekest of men."

The answer was felicitous in the high-

est degree: all present except Mr. Wilks enjoyed the witicism. Mr. Wilkes put no further questions to the young man; and those which others put were answered in a very satisfactory manner.

Metropolitan Pulpit.

Christian Reflector.
BOSTON, WEDNESDAY, MARCH 1, 1843.

The Question approaching its Issue.

The question of slavery—its perpetuity or abolition, is that to which we here refer. It is the present great question of our country and the world. No subject exceeds it in importance—none presses more immediately on the public mind. For the last two or three centuries the soul of man has sighed, as never before, for freedom. On its altar has been poured the best blood of human hearts. The conflict has often been protracted, and severe, but the result has been uniform. The fundamental principle of the Constitution of these United States is a law written on universal mind, and Omnipotent Justice has decreed that all men shall submit unto it. And yet, to a large portion of our countrymen, no subject is so unwelcome as that of slavery. They are exquisitely sensitive to everything that bears on its character or its perpetuity, and seem to dread or lament nothing so much, as the progress of public opinion in favor of its abolition. What a spirit for one to breathe, who had his birth in the very birthplace of freedom—where the Pilgrims wept, and the patriots of the Revolution bled! What feelings for a man to cherish, on whom the light of the nineteenth century shines resplendent, and around whom are operating influences, the spread of which shall redeem and save the world! Alas for the comfort of such souls! If the present be to them a period of trial, what does the future promise? Agitation on this subject, so far from being hushed to rest, must inevitably deepen and extend, until slavery or the nation are blotted out of existence.

But there are others who do not properly belong to this class, and who yet sympathize with them so much, as to be in constant fear lest the friends of righteousness and freedom should urge the claims of the oppressed, or expose the guilt of the oppressor, in too faithful or pointed a manner. Such persons are unconscious of the state of this great question. They are not aware how immediate, and pressing, and paramount, are its claims. They have never made the case of their own slaves. They have never opened their ears to the groans of those who sigh for freedom, or who suffer from cruelty and abuse. They have never weighed the influence of this unparalleled atrocity over both the civil and the ecclesiastical institutions of the country. They have not considered how it impoverishes the country, and paralyzes the energies of the church—how it defeats the plans of patriotism, and subverts the welfare of Christianity—it degrades the mind, sears and silences the conscience, violates and tramples under foot the rights of man and the authority of Jehovah. It is impossible that an intelligent and Christian man should seriously consider all this, without arriving at the deep conviction, that on this subject it will not do to be silent or tame. The nation is dishonored; the church is polluted; and the demands of a witnessing world and the energy of utterance, do their utmost. For illustrations of this power, study the applications of the great Dr. Edwards.

Beseechingly earnest over your own habits, that you may become a Christian gentleman. One will inevitably imbibe vulgar habits, unless constantly on his guard. True refinement of manners adds to a person's influence everywhere. "Be courteous," saith the apostle. The minister's family ought to present a model of unaffected Christian mildness—that politeness which comes of avoiding that which is vulgar, and in cultivating those manners which best promote the happiness of those around us. You cannot watch over yourself too carefully in this respect.

Christian ministers at the North, that scarcely can you read the minutes of any clerical convention in New England, State, or nation, without expressing the severest condemnation of slavery, and of the most heartfelt sympathy in the temporal and spiritual wrongs inflicted upon the slave.

"We must all therefore learn to look at this subject calmly, and steadily, and firmly. We must speak of it with entire freedom, and resolve that we will never, never cease our efforts and our prayers, to bring about a very efficacious national extirpation. That is the reason why the Christian minister should not, in the pulpit, addle freely to the condition of the southern slave, and thus endeavor to excite prayer and sympathy in his behalf, as to the degradation of the inhabitants of the Marquesas Islands, or of Borneo. He must not allow any influences so to affect his judgment as to lead him to believe that the people had walked nearly right, and to be patient with them, and the happier they are, the more they express mutual congratulations that were uttered, ample repaid for all the toil in getting up the necessary apparatus for the glorious scene. Several magistrates and influential planters were present, especially on the Thursday, and appeared much to enjoy the scene. Full five hundred of our deacons and leaders from the different churches were assembled on the Thursday, and a most interesting service was held, and then followed a series of meetings, on the Sabbath, and on Monday evening, in the same hall, in the same room, and with the same audience, and with the same interest, and with the same success, as on the previous evening. The Rev. Lewis Raymond was invited to assist the pastor. He came in January, 1841, and continued laboring with great success, for about two months. God heard the prayers of his people, and poured out his Spirit, and awakened sinners. Nearly 300 precious souls acknowledged Christ as their Saviour by baptism, a greater part of which were lovely youths, many of whom are now very active in the church, and bid fair for future usefulness.

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CHRISTIAN REFLECTOR.

together, so as to make the prophecy true? If the beast, for example, had twenty horns, might we not avail ourselves of the Saxon Heptarchy and of the four petty sovereignties of Wales? Then, again, if the beast be the Roman empire, why did not the prophet say that all the horns grew on one side of the head, as all these ten kingdoms so called were all located in the Western division of the empire? To me this seems too remarkable a trait to be passed over. Again, did not the Roman empire (West division) cease when these kingdoms, be they more or less, were established, as much as the Babylonian ceased when the Medo-Persian succeeded it? In what sense can these kingdoms be said to be horns on the Roman beast, which they had gored to death? Were these barbarians Roman citizens previously? Did they govern by Roman laws? When the prophet speaks of three horns falling before the little horn, does he mean to say, or does he not, that the growing up of the one was the cause of the fall of the others? This little horn is the Pope. Do you doubt it? What three kingdoms did he overthrow as he came to power? If there were no connection between the rising of the one and the falling of the others, might not Daniel have expressed himself a little better? The three horns are said to be some petty kingdoms in Italy, and one in Africa, which Belisarius overthrew. Now as these were overthrown in order to give place to the pope, I am at a loss to know whether it was to make room for him as a civil or ecclesiastical power. If the latter, how did their fall contribute to his rising greatness? If the former, how did it happen that he had no civil power for more than two centuries afterwards? I will ask no more questions, lest you should forget some of them in your reply.

A COUNTRY PASTOR.

Nora—it is a very fortunate circumstance for an example of the Bible to begin with. The Hebrews were in Egypt for four hundred years, and in one instance can easily prove that Daniel had but one vision. In chapter 8: 25, the angel speaks of the vision of the 70th chapter, he had in the vision, and the one in the 7th chapter, in the morning. But the Hebrews were in Egypt for four hundred years, and the night Daniel had the dream, recorded in the 7th chapter, and might not no indication whether the vision in the 7th chapter was in the morning or in the evening, evening and morning in chapter 8: 14, would be enough to lead him to consider evening and morning in every sense of the word.

This Hebrew school would not know when to begin to reckon the period indicated in verse 14. But the Hebrews were in Egypt for four hundred years, and Gabriel explained the vision no one understood it—still he *says* that it was all understood except the days in vision. The Hebrew school would not know when to begin to reckon the period indicated in verse 14. But the Hebrews were in Egypt for four hundred years, and the night Daniel had the dream, recorded in the 7th chapter, and might not no indication whether the vision in the 7th chapter was in the morning or in the evening, evening and morning in chapter 8: 14, would be enough to lead him to consider evening and morning in every sense of the word.

The death of Mrs. Allen,^a as well as in her life, was presented a beautiful exemplification of the spirit of the gospel. For some months previous to her dissolution, she had entertained the apprehension that the hour of her departure was gradually drawing near; her habitual cheerfulness, however, and calmness of mind, was but little, if at all, affected by the assurance of the near approach of the "last enemy, which is death." She repose an unwavering confidence in the immutable promises of the covenant-keeping God, who sanctifies by his grace, and gives assurance of a blessed immortality beyond the grave.

She expressed on various occasions her reliance in the atoning blood of Christ as the only medium of acceptance for a poor sinner. "He has done all things well," was an expression often repeated, and from which she seemed to derive great comfort.

She manifested through her whole life, even before she had hope in the mercy of God, a great interest in all the benevolent operations of the Christian church for the promotion of Christ's kingdom on the earth. In the subject of foreign missions she felt a deep concern from its very commencement, aiding both in word and in deed to its advancement, relying implicitly upon the promise that Christ should have the heathen for an inheritance. And her philanthropy was not of that kind which could yearn over the heathen in distant lands only; but the heathen in our own land—the slaves as well as the free—were subjects of her deepest solicitude.

None felt more for the success of the great cause of emancipation than she did. Even from its commencement, to her mind it was the cause of God, as well as of human benevolence.

From the time of her connection with the Baptist church, until her last sickness, a period of about ten years, her life evinced untiring zeal in the cause of the down-trodden and oppressed of our own beloved country; and although her temperament of mind and her feelings were exceedingly gentle, and liberalized by the most expansive benevolence, yet it was with great reluctance that she could extend the hand of church fellowship to a Christian who could calmly look on the sufferings of the slave without emotion.

The Secre^{tary} says that Rev. J. B. Cook, of Middletown, has not, as was inferred from his letter published in that paper, embraced the sentiments of Mr. Miller. He believed that the time, when the Son of man shall come, has not been revealed; only that his coming is near.

ORDINATION.—At the request of the Baptist Church in Durhamville, Oneida Co., and in accordance with the decision of an ecclesiastical council assembled in that place on the 9th inst., Br. Seymour W. Adams, a recent graduate at Hamilton Literary and Theological Seminary, was ordained to the work of the gospel ministry.

EXERCISES IN WATERFORD.—More than 500 have been baptized in New London, Ct., within a few weeks past.

Plymouth, Feb. 18, 1843.

and believing that many who are in possession of books suitable for our purpose will cheerfully aid us in the attempt. Histories, biographies, memoirs, especially of religious persons, sermons, periodical publications, as quarterly, magazines, &c., theological works, essays, and documents and books upon every subject calculated to aid us generally, or particularly, in the great work of the moral and religious improvement of our fellow-men, will be thankfully received.

Opportunities frequently occur of transmitting books to New York from all parts of the country, free of expense; and those who are disposed to make donations will please address them to "American Baptist Home Mission Rooms, No. 354 Broome Street, New York," and add, if more convenient to the bearer a place of deposit, "care of Messrs. Barker & Thompson, No. 122 Nassau Street."

The occurrence of the Anniversary of the Society in April next, will furnish an excellent opportunity of sending books by the delegates.

BENJAMIN M. HILL,
Cor. Sec. Am. Bap. Home Mis. Soc.

For the Christian Reflector.

Mrs. MARIA ALLEN.

Died, in Plymouth, on the 24th day of Jan. Mrs. MARIA ALLEN, wife of Dea. John Allen, aged 63.

In the death of Mrs. Allen,^a as well as in her life, was presented a beautiful exemplification of the spirit of the gospel. For some months previous to her dissolution, she had entertained the apprehension that the hour of her departure was gradually drawing near; her habitual cheerfulness, however, and calmness of mind, was but little, if at all, affected by the assurance of the near approach of the "last enemy, which is death."

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Charity at Home.

What so honorable to humanity as acts of generous sympathy on the part of the affluent, towards those who are in want or distress? The Salem Register recently noticed an instance which is indeed worthy of publication. A gentleman, learning that much suffering existed among the poor of that city, offered to furnish a bushel of meal to every family that should be found in need and destitute. The names of one hundred and fifty persons were soon handed to him as being considered deserving subjects of his bounty, and he immediately engaged the assistance of some other gentlemen to visit these families and ascertain by personal observation what else they stood in need of, with a view to a further supply of their wants. We do think the Baptists are right, and that all who differ from them are wrong. Pity that we are so uncharitable, and we can't help it.

SECOND ADVENT EXCITEMENT.—A Miller writes from New York that "the city is being shaken to its very centre." The Editor of the Baptist Advocate says: "this reminds us of the delusion to which the senses of a man are subject under the influence of intoxicating drinks." And he adds: "At this season of the year, we have seldom known the city less agitated by novelties than at present."

SLAVES CARRIED BACK.—The packet schooner Empire, from Norfolk to New York, returned two days after leaving port, to carry back two female slaves found concealed on board. The steward, James D. Lane, from Albany, is charged with concealing them, and is now in prison in Norfolk.

REV. J. WESTON.—We learn that the Rev. J. Weston, is preaching Millerism at Bradford, N. H., and has had the Baptist Church forward for prayers, that the Lord would grant them a new conversion. We suppose the evidence of their conversion will be the *unsealing* of the prophecies.

We learn, with deep regret, that Bro. Warren Cooper, pastor of the church at Wales, on Thursday evening last, at Faneuil Hall. It was thronged with visitors. Effective speeches were made, and a deep interest awakened in behalf of the objects of the Society.

BAPTIST CHURCHES IN ALBANY.—Large additions have been made to these churches, and the revival still continues. A brother writes to the Advocate that in the First Church 195 have been baptized; Pearl Street, 36; South Church, 135. He says: "You can judge something of the progress of the meetings by the following:—Last Lord's day 95 were baptized by the Baptists, the week before, 88, and the week before that, 78."

SOCIETY LIBRARY.—We have commenced collecting a library for the Mission Rooms of the American Baptist Home Mission Society, relying entirely upon the gratuitous offerings of our friends

and believing that many who are in possession of books suitable for our purpose will cheerfully aid us in the attempt. Histories, biographies, memoirs, especially of religious persons, sermons, periodical publications, as quarterly, magazines, &c., theological works, essays, and documents and books upon every subject calculated to aid us generally, or particularly, in the great work of the moral and religious improvement of our fellow-men, will be thankfully received.

Revival in Wales.

DEAR BR. GRAVES.—I write these few lines to inform you of what the Lord has done, and is doing for this people. Early last fall there was more than common interest manifested among us upon the subject of religion.

Some members of the church felt to pray earnestly that God would repair his work, and agreeably to his promise, he heard and answered their united request. It was soon discovered that sinners were anxious about their salvation. The fields being white ready to harvest, we engaged in a series of meetings which were blessed of God to the conversion of more than forty precious souls. The work (though not so powerful as at first) continues, and the sinners are yet turning on Zion's side.

DEATH OF JUDGE THATCHER.—Hon. Peter Thacher, Judge of the Municipal Court in this city, died on Thursday last. His age was sixty-four. He had been confined but a few days, having attended the Court as usual on the Saturday previous. Thus was another distinguished name added to the list of those who have recently been unexpectedly summoned from the scene of the passing, to those of the eternal world. And but a little time will elapse before every eminent and intellectual man, now alive and active, will experience the same eventful change.

"Death rides over every passing breeze,

An lurks in every flower;

And marks the disease—

Its peril, every hour."

DEATH OF PETER A. JAY.—The New York papers of last week record the death of this distinguished citizen. He was the eldest son of John Jay, and occupied several posts of honor. The Commercial says: "We know not the man in our community whose loss will be more deeply or universally deplored."

DEDICATION.—The new Baptist Meeting-house in Malden was dedicated on the 22d of February. The exercises were deeply interesting. Sermon by Rev. R. H. Neale, of this city. Dedicatory Prayer by Rev. N. W. Wallace, pastor of the church. The house is exceedingly neat and well-arranged.

CHURCH CONSTITUTED.—A Baptist church was constituted, Feb. 22d, at South Danvers. The population is large, and the prospects of a valuable and permanent interest are very encouraging. Distant from the First Church in Danvers, one mile and a half, and about the same distance from Salem.

AFRICAN BAPTIST CHURCH, ST. LOUIS.—We learn from the Banner and Pioneer that this church has just entered a new place of worship. They owe very little for it; have over 300 members, and are represented as enjoying a high degree of spiritual prosperity.

The Rev. J. M. Peck accompanies a full statement of the facts with reference to this church with the following manly and characteristic paragraph.

"If the clique who manages the Christian Reflector, misrepresents and perverts this sketch, as they have done some of our communications, we shall not reply to them.

"We learn from the Christian Secretary that one hundred and fifty-one persons have been received by baptism into the 2d Baptist Church in Suffield, Ct., since the revival commenced. The work still continues.—A revival in Waterford is also reported. Fifty persons have been baptized. In Waterbury also there is a powerful revival.

WASHINGTON.—The church with Mr. Knapp labors have been invited to hold their meetings in future in the 1st Presbyterian church, the Rev. Mr. Rich's, the time for which they hired the large public hall having expired.

Mr. Knapp baptized 22 on the Sabbath, Feb. 19th, and 22 on the Sabbath previous, in the Potowomot.

THE MINISTERIAL CONFERENCE OF THE BOSTON BAPTIST ASSOCIATION is deferred from the 6th, to Tuesday, the 7th inst., to be held at Roxbury.

REV. DANIEL TAYLOR, late from Yorkshire, England, has received and accepted an unanimous invitation to the pastorate of the Baptist Church in York, Livingston Co., N. Y.

A BAPTIST CHURCH was constituted on the 14th, at Oneida Castle, N. Y.

BAPTISMS IN NEW LONDON.—More than 500 have been baptized in New London, Ct., within a few weeks past.

Secular Intelligence.

RODE ISLAND ABOLITION CONVENTION.—A convention of abolitionists opposed to the introduction of extraneous questions to a Society, was held at the Fountain Street Meeting House, Providence, on the 13th ult. Officers—Rev. S. S. Mallory, President; Rev. C. M. Mallack, Vice President; Rev. A. Kenyon, Secretary. A Society was formed, with a Constitution, of which the following is the 2d article.

"The exclusive object of this Society, is to effect the immediate and peaceful abolition of Slavery, and restore the colored race to their rights, as men, in the United States, by combining the influence, sentiments, and well directed efforts of all who desire to act for that end."

Officers were elected, resolutions were presented, discussed and passed, and on the evening of the second day, a sermon was preached by Rev. Mr. Colver of this city. The resolutions were strong, and all the exercises were highly interesting and encouraging to the friends of the down-trodden slave.

DEATH OF JUDGE THATCHER.—Hon. Peter Thacher, Judge of the Municipal Court in this city, died on Thursday last. His age was sixty-four. He had been confined but a few days, having attended the Court as usual on the Saturday previous. Thus was another distinguished name added to the list of those who have recently been unexpectedly summoned from the scene of the passing, to those of the eternal world. And but a little time will elapse before every eminent and intellectual man, now alive and active, will experience the same eventful change.

"Death rides over every passing breeze,

An lurks in every flower;

And marks the disease—

Its peril, every hour."

DEATH OF PETER A. JAY.—The New York Observer says: "On Friday afternoon about 5 o'clock, a band of soldiers took place from the hill called Mount Morris, overlooking eight or ten houses, and burying under it from thirty to forty persons, about half of whom had been recruited at the last accounts, many severely injured.

It is almost impossible to tell the extent of this destruction either in loss of life or property. Half a dozen soldiers were killed during the battle, the destruction of life was undoubtedly much larger, as many of the male occupants of the houses were absent at their business. So sudden was the slide that a countryman, passing on a load of wood just time to jump off, when his horses, sled, and all were buried beneath a mass of earth, and when he had time to escape, the woman and her child were buried under the earth, but was afterwards dug out alive, her child having been buried with her."

Mount Morris is the hill in the southwest part of Troy, elevated about 70 feet from the Hudson. From the top of this hill there was a full view of the city, and of the Hudson for many miles.

Thousands were almost immediately gathered around the scene of destruction, and a corps of efficient men were engaged in digging for the buried victims.

ANOTHER LAND SLIDE AT TROY.—The Albany Evening Journal of Wednesday says, that "the avalanche covered over four acres of land; that a woman came out of the house to see what the matter was, instantly returned to get her child, and before she had time to escape, the woman and her child were buried under the earth, but was afterwards dug out alive, her child having been buried with her."

A passenger by the Western railroad states that "the avalanche covered over four acres of land; that a woman came out of the house to see what the matter was, instantly returned to get her child, and before she had time to escape, the woman and her child were buried under the earth, but was afterwards dug out alive, her child having been buried with her."

THE LATE BISHOP GRISWOLD.—The Evening Journal relates a remarkable circumstance connected with the life of this man. A lady who dined with him on the day of his death, at his request, played several tunes on the piano-forte. When she was about leaving, he requested her to play for him Rosin Castle. Thus, in the morning, he read the chapter which speaks of the Apostle's "having a desire to depart and be with Christ;" and in the afternoon, within two hours of his decease, he again requested the same. His friends played for him. This was probably the last music to which he listened, before he was among those who were singing the "song of Moses and the Lamb."

A FUGITIVE SLAVE.—Some weeks since, a negro who had come into this city under circumstances which gave reason for the belief that he was a fugitive slave, and measures were taken by gentlemen here to ascertain satisfactorily whether this was the fact. In the meantime the lad was in a place of safety, as he represented that his master's son and overseer were in pursuit of him. When sufficient evidence was obtained that he was a slave, a pause was made up by benevolent individuals from all political parties, and he was sent to a place of permanent safety.

That he was more honest than slaves generally are, there was no reason to believe. His regard for veracity was as might be expected, from a person who had grown up under the influence of a peculiar institution" of vice and iniquity, American slavery.—*Bangor Gazette.*

COLONIZATION.—It appears that the attendance at the annual meeting of the Colonization Society, in Washington Square, N. Y., was so great that the hall was filled to overflowing, and the overflow was accommod

